

dressed to no other; it was reserved for Mary alone." Nevertheless, St. John the Baptist was born without sin, having been sanctified in his mother's womb, and if Mary had a greater privilege reserved for her, it could only be that of being conceived without sin. St. Ambrose, St. John Chrysostom, and St. Augustine make known the tradition of the fourth and fifth centuries. St. John Damascene, born in the seventh century, has spoken so clearly of the Immaculate Conception, that he is regarded as the one who made this belief popular in the Eastern Church. The silence of other doctors is only a negative proof, from which no conclusion can be drawn. It is not easy then to see how it can be said that tradition on this point goes no further back than the eleventh century, for it is certain that the Feast of the Conception of the Blessed Virgin was already ancient in the Eastern Church in the ninth century. Now, the Church honors in its feasts only what is holy and pure, and if the Conception of Mary had been like that of all other children of Adam, stained even for an instant by the original blot, the Church never would have made it the object of one of her feasts.

We would not attempt to refute all the objections raised against this doctrine, but it is asked sometimes why the Council of Trent did not define the dogma of the Immaculate Conception. The Council of Trent intended only to maintain the integrity and purity of Catholic teaching, and labored to bring back Protestants to the unity of the faith, and it was, therefore, disposed rather to diminish than to increase the obstacles in their way; so that, considering the circumstances and disposition of the public mind, it would have been a badly chosen moment to impose the belief of the Immaculate Conception on men who scarcely respected even the most essential truths. But the Council of Trent manifested so clearly its true sentiments on the subject, that from that time the belief became more general, and it was considered rash to hold an opinion against it. The Council declares that in its decree on original sin it does not intend to include the Blessed and Immaculate Virgin Mary, mother of God. If not included, she is, therefore, exempted from the common stain. It renewed the Constitution of Sixtus the Fourth, which forbade any one to write or teach publicly anything contrary to the Immaculate Conception. Hence, we do not hesitate to say that the Council of Trent was the real promoter of the definition of the dogma, and that the declaration of the 17th of June, 1854, began the work so gloriously terminated by Pius IX, in his dogmatic proclamation of the 8th December, 1854.

The article then is malicious and wicked. The author shows that he is in bad faith. He affects an air of moderation which might deceive at first sight, but we easily perceive that he does not seek the truth sincerely; he only would fain insinuate doubts and trouble into simple minds. But all true Catholics, even should they be incapable of refuting his sophistries, will ever hold firmly to the teachings of the Church, knowing that while guarded by her, they will never fall into error.

PLEASURES OF READING.—Every head of a family should feel it incumbent upon him to provide suitable reading for those under his charge. But it must be recollected that there is much issued from the press totally unfit for a respectable, moral circle. We trust our people will bear this in mind, and see that our *Star and Messenger* is placed in every Catholic household in the South. As a mere amusement, there is nothing like reading a newspaper or book. It calls for no bodily exertion, of which the man has had enough, perhaps too much. It relieves his home of dullness and sameness. Nay, it accompanies him to his next day's work, and gives him something to think of besides the mere mechanical drudgery of his everyday occupation—something he can enjoy while absent, and look forward to with pleasure. But we aim at something beyond mere pleasure. We purpose to issue a paper that will not merely amuse, but likewise instruct and edify.

LATEST BY TELEGRAPH.—From a dispatch dated Dublin, Feb. 14, we learn that Lemon was sentenced to fifteen years' imprisonment for treason. In a bitter speech he predicted that the British monarchy would be overthrown before his term of imprisonment would expire, and declared if an opportunity offered, he would repeat the act for which he was condemned.

LONDON, Feb. 14.—The Egyptian auxiliaries remain in Abyssinia, though requested by the British to leave.

We are indebted to Mr. Simon, 85 Baronne street, for favors. Every thing that can minister to an intellectual taste—at least in the newspaper and magazine line—can be found at this establishment.

Dissemination of the "Morning Star."

It is a matter in which the conductors of this paper take deep interest that it should circulate thoroughly throughout the whole Archdiocese. It is highly important that a Catholic organ should appear upon this field, and quite natural that the same sheet should be adapted to the whole field. No one can ignore the potency of the press in the present age, and no one can be so secure as to stand above the reach of its aid. "Truth must prevail" but we are not, from this fact, relieved of the duty of giving it all proper facilities. We must help ourselves, no matter how just may be our cause.

Though, as a general thing, politics present open questions on which unity cannot be expected among Catholics, yet sometimes those political questions involve points of faith or morals, and we must then present an undivided front. There is no longer liberty of choice. Already in the North, we hear mutterings of a storm of fanaticism, which may burst upon us ere long. The meek and lowly followers of the "Tribune" have vented their holy rage upon the institution of slavery in such wise as to tear it up by the roots, and they are now looking round for another "abomination." When proscription of Catholics is proposed, it will present a political question, to which there can be but one side for us. It would not do in such a case to sit supinely and let the truth take care of itself.

The voice of our venerable Archbishop has made itself heard on this subject; he earnestly favors the establishment of this paper. The location chosen for its publication appears to be judicious, since it is the centre, ecclesiastical and commercial, of the whole region upon which we call for support. In a political point of view, it would seem desirable that the Catholic organ of this region should be of the South—Southern. We have various excellent and most interesting Catholic publications at the North, but they cannot be expected to have as intimate a knowledge of our condition and our wants as if upon the spot.

We therefore most earnestly call upon all who are favorable to such an enterprise to give us their earnest support and co-operation. Especially do we urge upon the venerable Bishops and reverend Clergy outside of this city to take an active interest in the undertaking. They will find in the sanction of the Most Rev. Archbishop and the standing of the Clergymen whose names are upon the list of Directors, ample guarantee that the conduct of the paper will be reliable and satisfactory.

St. Joseph's New Church.

We perceive with pleasure that Rev. Father Smith, of St. Joseph's parish of this city is pushing forward with great activity his preparations for the splendid new church about to be erected by the Lazarists, on Common street, corner of Deibigny.

A magnificent new firemen's banner has been donated toward the accomplishment of this great work, and will be awarded to the fire company receiving the greater number of votes in a contest for its possession. This election and presentation will come off at St. Joseph's new hall, on the premises of the contemplated structure, on Monday, the second of March next, under the auspices of the ladies of St. Joseph's parish church. Of course, the occasion will be a charming one, and great numbers of the friends of all parties will undoubtedly be present. The voting will be on the original plan, without reference to the constitution now being framed at the Mechanics' Institute.

When we consider the interest that the eleventh ward always takes in elections, we may anticipate as earnest a contest as when a Senatorial election takes place in the Legislature.

The triumph of the favored company will be increased by the intrinsic value of the prize. The banner is a most beautiful piece of art, made of silk and embroidered in gold, in the best style of the accomplished Sisters of the Good Shepherd. The design is highly appropriate, being the scene of a burning house, and the battle between the devouring element and the gallant fire department. Honor to the winner—we mean in the election.

At the same time, and in behalf of the same cause, the raffle for a splendid iron-grey horse will take place. This noble animal can be seen at the stable of Thomas Markey & Co., on Rampart street, and is well worth competing for at the rate of one dollar per chance.

Considering the immense improvement in real estate always caused by the erection of a church, and accompanying establishments of one of the religious orders, we can not doubt that property owners in that portion of the city, without regard to religious denominations, will take an active part in forwarding this movement.

The City Workhouse.

We do not remember an incident in our not very short life that gave us more unalloyed pleasure than a visit we paid to the City Workhouse last Sunday morning. Capt. Noble, on entering on his important duties as chief warden, expressed a desire, that as the prisoners under his charge might be divided into two religious classes, Protestant and Catholic, a minister of each religion would attend on Sundays at different hours to give religious instructions to the persons of their different denominations.

Owing to the epidemic and the death of so many Catholic priests, it was found impossible to spare one for this duty until last Sunday, February 9, 1868.

The Rev. Father Duncan was appointed by the pastor of St. Joseph's Church to go to the Workhouse, and we were kindly invited to accompany him. We were met at the gate by the gentlemanly warden, Mr. Noble, and requested to step into his room for a few minutes, as he was not quite ready for us. We entered, and were received and entertained while we remained by his amiable lady.

Mr. Noble told us that he had requested all the Catholics to be present at the services, and any others that wished might come, but were not required to be present. We thought this a very wise course on the part of Mr. Noble, as we never knew of any good that was effected by the compulsory attendance of any one at religious services they did not believe in.

In a short time we were taken into a hall, where were seated over one hundred colored men and women, and at least one hundred and fifty white men, and fifty or sixty white women. Morning prayers were recited, and after a most impressive and appropriate sermon of over an hour's duration, the prisoners present were addressed by Mr. Noble. He stated to them that, in consequence of their orderly conduct on the present occasion, and the deep interest that they appeared to take in the admirable discourse they had just heard, he would have them assembled at ten o'clock on each Sabbath; the bell would be rung at that hour, and if no ordained minister should be present, they would have services themselves by reading the Scriptures and other religious exercises.

We cannot help adding our testimony to that of Mr. Noble, for a more orderly or attentive congregation we never saw, and we have no doubt, from the good conduct of a portion of the prisoners that we had access to on some previous occasions, that great good will accrue not only to the individual prisoners, but to the community, by the reformation that will be wrought in the lives of many them by this good work, so auspiciously begun. Mr. Noble, and his assistant, Mr. Walsh, deserve great praise for their efforts to improve the condition, morally and physically, of those outcasts of society committed to their charge.

Rights of Foreign Born Citizens.

Mr. Editor: The foregoing subject is one which is causing great excitement throughout the length and breadth of this continent, and certainly not more than the subject deserves. It seems to the writer of this article an inalienable right—a right conferred by the laws of nations on man—to emigrate, or transfer his abode from one State to another, or from one country to another, whenever he finds it to his interest. Had this right not been recognized by our ancestors, the red man would now be hunting the buffalo on York Island. Our country has recognized this right to be inherent in man, while European monarchs, rather tyrants, as in all other things, have denied this right to their vassals, or subjects, unless they complied with certain laws, and obtained passports. There is no doubt but nations should see that their country should not suffer any detriment from the free admission of foreigners, especially from suspicious characters, or persons banished for bad conduct, from their own countries. Of course a good and moral people are an acquisition to any country, and such an emigration should never cause any apprehension of danger.

The question to be solved now in Congress is, whether the subject of one government can emigrate and acquire the rights of citizenship in another. The writer's opinion is that he can; and not only an ordinary citizen, but even one who holds office, and consequently takes a special oath to sustain his own government. For, so long as a man violates no law or justice or equity, it is certain that the law of nature binds him to no certain place. But it might seem that when the laws of the nation wherein a man happens to be born, would prohibit his emigrating, that he would be bound to comply with the requirements of that law. Yet, as these laws would seem to be too severe, nay,

cruel and unjust, the writer thinks that no man is bound to comply with them. On this subject, DeVattel says: "The sovereign abuses his power, and reduces his subjects to slavery, an insupportable slavery, if he refuses them the permission of leaving his dominions for their own advantage, when he might grant it to them without inconvenience, or danger to the state." Furthermore, Wheaton says: "Every man has a right to quit his country in order to settle in another, when, by that step, he does not expose the welfare of his country." And again: "Whatever may be the extent of the claims of a man's native country upon his political allegiance, there can be no doubt that the native-born subject of one country may become the citizen of another in time of peace, for the purposes of trade."

The foregoing is surely consonant with sound reason, as there is no law of nature to compel a man to remain in one place in preference to another; and surely, a man satisfies all civil obligations if he observes the laws of the land as long as they afford him protection; and it matters not that as a civil or military officer, he takes a special oath; for that oath only strengthens his natural obligations; but it superinduces no new obligations, for a citizen in the private walks of life is as amenable to the laws of his country for treachery, or treason, as any officer, whether civil or military.

The foregoing subject should long ago have been decided. The war of 1812 should have put an end to it; the speech of the Hon. William Gaston is stronger and more forcible on it than any "Monroe doctrine." Besides, there is a decision of the Court of King's Bench which should place England hors du combat on the subject. Wheaton, in his "Treatise on International Law," gives an instance of an Englishman who emigrated to the United States, became a citizen, traded with the East Indies, and consequently clashed with the privileges of the East India Company, as no Englishman could trade to or with that country, except the East India Company. Yet the Court of King's Bench decided in favor of this Englishman, as not being any longer an English subject. Had he been an Irishman, or had the judges foreseen Fenianism, the decision might have been reversed.

Should all the foreigners in this country be denied the privilege of becoming citizens of the United States, what an endless source of annoyance would it not be to them. There are but few States in the Union in which there are not laws obnoxious to foreigners holding property. Why should the United States tender an oath of allegiance to foreigners, exact all the duties of citizens of them—to serve on juries, to be drafted into the army, etc., if they do not intend to extend to them the protection afforded to native-born citizens? It is, indeed, a strange anomaly to see a man, perhaps, drafted into the service of the United States, and after having served faithfully, to return to the land of his birth to recover or to recuperate his health—shattered in such service—again drafted into the service of his king or prince. It is indeed a paradox, to think that a man should be the subject of two independent powers. "You cannot serve two masters." It is both unjust and ridiculous on the part of the United States, to exact military service of foreigners, to expose life and limb on the bloody battle field, and then leave, perchance, that same individual to languish away in a British dungeon, or a Prussian camp, for language spoken in the United States. If this be the protection foreigners are going to receive, it is better for them, and more honorable for the United States, that they be exonerated at once from the onus of citizenship.

Suppose a German, who fought bravely for the Union, and a Yankee, who basely fled to Canada, were traveling in Germany, and both were arrested for the same imaginary violation of law, will the United States call for the release of the dastardly coward, and leave its once brave soldier in irons, because he did not happen to be born in the United States? No—never! The pride of the American people is aroused, and they would not, nor will not suffer such an insult to be offered to their nation. The renewal of the scenes of 1812 is preferable. Like the two dogs, spoken of in fable, fighting for a bone, while a third snatches it away, our representatives are fighting for office, whilst European monarchs are usurping their rights; but the people are jealous of their rights, and it must be rectified.

Philip McCabe, Copper, Tin and Sheet Iron Worker, and dealer in Stoves and Grates, No. 166 Camp street, is prepared to execute all orders in his line with promptitude. Knowing his facilities, we can recommend him. See card in another column.

"GOOD WISE NEWS NO BUSH"—And this is the reason why we pretend not to enlarge the stock of clothing offered by so well known a citizen as Thos. C. Payan, 72 Canal street. His prices are just suited to the times.

Attention is called to an advertisement headed Wauk, in another column.

EDITORIAL NEWS ITEMS.

It is said that one of the most celebrated actresses in Paris, Mlle. Mullier, is about to take the veil. She is a convert of the famous Father Hyacinthe.

Reverdy Johnson, Horatio Seymour and Mayor Hoffman, of New York, are candidates for the next Presidency.

Two of the world's wonders are getting out of joint. The Strasburg Clock is giving out, and the leaning tower of Pisa is in danger of falling.

The gross receipts of six theatres in this city for the year 1867, as reported to the internal revenue department, amounted to \$422,394, estimated in greenbacks. How weary would be the effort to raise an equivalent sum for charitable purposes!

The New York Tribune says hanging involves needless cruelty. Tender-hearted Horace, can't you spare some of this exuberant sympathy for the "white trash" of the South, who are hanging in suspense over the agony of reconstruction.

Thirty years ago there was but one Homeopathic physician in New England. In 1857 there were 120 in Massachusetts alone, while at the present time there are two hundred and fifty-one. In the same time there were but 2 in New Orleans, and now there are 12—showing only a homeopathic increase.

Robert Johnson, son of the President, is said to be a confirmed inebriate.

The expedition sent to search for Dr. Livingstone has returned, the members of which report their belief that he was not murdered.

It is said that the weather was colder on the sea coast this winter than for fifteen years previous.

Eighty per cent of the grain crop of California went to Great Britain last year. The value of the whole crop was \$20,000,000; the two previous years it amounted to only \$3,500,000.

President Johnson has accepted an invitation to visit Baltimore and partake of a banquet, at which he will make a speech.

Dickens returns to England in April. It would not surprise us if he were to issue a new edition of his "Notes," with emendations to suit the Times—and the taste of its readers.

Greeley, looking upon the state of things in the South says, "Root hog, or die." To which Prentice replies: "But there are no hogs there to root. The niggers have stolen them all—every squealer and grunter."

Mr. Guthrie has resigned his place in the Senate on account of sickness.

D'Arcy McGee has been expelled from the St. Patrick's Society of Mobile.

The Prince of Wales is to visit Ireland next month.

A singer in London gets \$200,000 per month. How many men of undoubted talent—benefactors of their kind—live in destitution the while!

The French Government has consented to expel the Hanoverian refugees from France.

A man who lost money by the failure of a bank in Memphis, instead of drawing a check for his funds, drew a pistol on the president.

Judge Basted has so far recovered from his wounds as to be able to visit Montgomery.

Admiral Farragut was at Florence at last advices. His fleet remained at Spezia.

The purchase of the Island of Samana cannot be completed. The revolution that has broken out renders it doubtful to whom Mr. Seward can rightfully pay the money. There is no doubt all parties are willing to receive it.

There are eight negro preachers in the penitentiaries of South Carolina. There is a white preacher in the Workhouse of New Orleans.

As an evidence of destitution in New Orleans, over sixty able bodied men applied for lodgings in the Third District police station.

The ratification of the Alabama Constitution has been defeated by over 15,000 majority.

Maximilian is the 102d member of the house of Hapsburg buried in the vaults of the convent of the church of the Capuchins.

We may judge of the expense attending the publication of the New York Herald, when the correspondence alone cost over \$200,000.

A well known gentleman of this city was shot at three times while passing Commercial Alley a few evenings since.

"Half a loaf is better than no bread," but better than all is to have one of the Charter Oak Stoves that can bake any quantity of premium loaves. See Rice Bros & Co's card elsewhere.

SPRITUALISM.—While discountenancing the practices of modern Spiritualism, we are free to recommend any of our friends who may need pure spirits for sanitary or other lawful purposes, to call on Mr. John Henderson, No. 89 Tchoupitoulas street.

Martin Haynes, Orange Grove Nursery, Toll Gate, near Shell Road, has on hand the largest assortment of Ornamental Trees, Plants, etc. See card elsewhere.